A U M

Cut down the whole forest of lust, not the tree! When you have cut down every tree and every shrub, then, you will be free! —DHAMMAPADA.

THEOSOPHY

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THE PAGANISATION OF THEOSOPHY

VI

The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit,* their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence.* (H. P. B., *Secret Doctrine*, I, 280.)

It (the story of the struggle of Bel with Tiamat) relates . . . to the systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all those exoteric religions, invented to satisfy the depraved tastes of the *"hoi polloi"* and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle. (H. P. B., *Secret Doctrine,* II, 503.)

A PRIEST is a person, consecrated to the service of a god, or gods, and supposed to be endowed, whether by ordination, or by birth in a caste, with power and jurisdiction to perform the various rites and ceremonies that are reputed to keep those deities in a good humor with mankind. He alone can offer efficacious sacrifices, and in some cases is said to be able to absolve the sins of the faithful. In a word, he is a mediator between the natural and "supernatural"—between man and god. Provided the religious faith of the multitude is keen and fervent, the office of the priest is one of enormous authority and prestige. He rules men through their consciences, their superstitions, their ignorance, and their fear of the unknown. His influence—whether he himself be a good man or a bad one—tends to keep his flock in a state of

pupilage, to weaken their will to think for themselves and to realize the responsibility, which belongs to each one of them, to work out his own salvation.

The existence of a priesthood is a necessary corollary of the belief that the universe is governed, not by law, but by the capricious will of some personal god, or gods. Men, who believe that they can get the course of events altered in their favor by prayers or ceremonies, will tend to rely rather on such short cuts to good fortune than on the efforts which they would themselves have otherwise to make.

A personal god, conceived originally on the model of a human king, will have courtiers, favorites and chief officials; and it may be expected that, as in the case of many earthly potentates, nominally absolute, the real power of this personal God over his subjects will be wielded by a hierarchy of bureaucrats. "Christ is the head of the Catholic Church"; but, inasmuch as he takes no active or observable part in its government, the actuality of dominion is left in the hands of his "Vicar," the Pope. During the Reformation the counter cry went up that "Christ is the *sole* head of the Church," which in practice meant merely the transfer of power from the Pope to the King, or the parish minister, or anyone else who could seize it.

Each of the great religions began as a reform movement, initiated by some Messenger of the Lodge. Each, in its inception, repudiated the doctrine that power to intervene between god and man belonged to a group of persons with special spiritual gifts and privileges. In every case the Messenger insisted that each individual man must not only be prepared to bear the burden of his own salvation,—must scale the Path by his own self devised and self energised efforts—but must also give such spiritual and material help to his neighbors as he could.

In India, the original Brahmins were those members of the community, fitted by their Karmic inheritance to take the lead in matters of study, learning and religion. In other words they were the most advanced spiritually and intellectually; and as such, were under the obligation to use their knowledge for the benefit of their fellows. Such a Brahmin might be the son of a scavenger, and the father of a soldier: in any case what power and influence he possessed were natural, arising out of his character, and in no sense "supernatural." But, as all institutions tend to get corrupted in time, the Brahmins fell away from their early ideals. For superiority in character was substituted superiority in status; for karmic qualifi-

cation, hereditary position; and the institution ended as an exclusive, privileged caste, spiritually dominant over the great mass of their countrymen.

There is no priesthood in Buddhism, which recognizes no gods to be propitiated and cajoled; but, inasmuch as ignorance is invariably the parent of superstition, it may be that here and there in Buddhist countries, the monks (who are in no sense a priesthood) have usurped a power over their neighbors' souls which is utterly foreign to the spirit and precepts of their religion, as expressed by the following words of the Buddha:

> Therefore, O Ananda, be ye lamps unto *yourselves!* Be a refuge to yourselves! Betake yourselves to no external refuge! Hold fast to the truth as a lamp! Hold fast as a refuge to the truth! Look not for refuge to anyone besides yourselves!

In the early days of Christianity, the office of priest *(hieros)* was unknown in the Church, whose principal officials were the elder *(presbyteros)* and the overseer, or bishop *(episkopos)*; but the conception of a supernatural transmission of spiritual power through the "laying on of hands" is as old as the book of *The Acts of the Apostles* (say, about 150 A. D.*); and developed, as time went on, into the formal doctrine of the "Apostolic Succession." The memorial supper became the "Sacrifice of the Mass"; and the elder evolved into a full fledged priest—a *hieros* in all but the name—endowed with supernatural power to offer that sacrifice and to forgive sins. The Christian priesthood, unlike the Indian, never became hereditary; and probably for that reason, was, in its heyday, even more powerful—more efficient in its spiritual tyranny.

In Judaism, the old sacrificing Levites ceased to function as a priestly caste after the destruction of Jerusalem by Titus; and the modern rabbi has much the same status as the Protestant minister, or the Mohammedan mullah. But all these have tended to exercise priestly dominion in practice while repudiating its theoretical basis; and the unbridled spiritual despotism of the Presbyterian ministers in Scotland in the seventeenth century, as described by Buckle in his *History of Civilization,* was scarcely surpassed even by the Roman Catholic Church in Spain in the palmy days of the "Holy" Inquisition.

If we apply to the history of the modern Theosophical Movement the lessons learned from a consideration of what happened to its predecessors, we shall expect to find a recurring tendency towards the rehabilitation, under other and less obnoxious names,

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*See *Supernatural Religion,* Popular Edition, London, 1905.

of that sacerdotal institution, which was so sternly denounced by H. P. B. and her Masters. This tendency has taken more than one form during the last thirty-odd years; but its most widespread manifestation has been a belief very similar to the Christian dogma of "Apostolic Succession." Just as Peter is said to have been succeeded by Linus, and Pius by Benedict, in the Roman Catholic Church; just as Abu Beker was followed by Omar in the list of Sunnite Caliphs, or Ali by the Twelve Imans in the estimation of the Shiah Moslems; so H. P. B. is supposed to have had successors. On this point there is general reversion among most of the Theosophical bodies, which are, however, at hopeless variance as to who those successors rightly are.

The first claim to be a successor of H. P. B. was made by a Mr. H. B. Foulke in 1892. His pretensions were promptly dealt with by Mr. W. Q. Judge, whose letters on the subject are to be found in *Lucifer* for March, 1892, pp. 82-3. Mr. Judge used the following absolutely clear and unambiguous words:

> "Madame Blavatsky has no successor, could have none, never contemplated, selected, or notified one. Her work and her status were unique."

Mrs. Besant, by printing Mr. Judge's letters in the magazine of which she was editor, gave practical endorsement to his words; and Colonel Olcott published in *The Theosophist* a paragraph to the same effect. And yet, within a few weeks of Mr. Judge's own death, some of his friends were claiming (see excerpt from article by Mr. C. F. Wright, quoted in the fourth installment of this series) that it was impossible that he (Mr. Judge) could have died without leaving a "successor." The fact was that Mr. Wright and some of his colleagues had come to believe that Mrs. K. A. Tingley was an "occultist," and had transferred to her the confidence and loyalty which they had formerly given to Mr. Judge. Like others, who adopt an article of faith because they like it, they had to supply themselves with a theoretical basis for their belief: accordingly they formulated and propagated the doctrine that Mrs. Tingley was Mr. Judge's "occult successor." The proposition, "Judge *has* a successor," involved the corollary "Judge was himself a successor"—the successor of H. P. B. In this way Blavatsky-Judge-Tingley were to be the first three of a new line of hierarchs.

Mrs. Besant and her followers were not slow in taking up the challenge. She proclaimed herself to be the successor of H. P. B. How this assumption has expanded in the course of time will be

seen when it is compared with her present day pretensions to greatness.

In 1898 came a split in the Tingelyite ranks. Mr. Hargrove and his party declared Mrs. Tingley deposed and a new and anonymous "successor" appointed to fill the vacant throne. Shortly afterwards Mrs. La Due came forward as the self announced agent of the Masters, commissioned to carry on H. P. B.'s work. Still others, too numerous to specify, advanced similar claims in the years that followed; and thus, since 1896, the Theosophical Movement has been in the situation—familiar in fifteenth century Europe—of possessing a Pope and one or more Anti-Popes. But which of the rivals were Pope, and which the Anti-Popes? "Ay, there's the rub."

The truth is that the available evidence is equally destructive to the claims of all of them; but mere evidence has never checked the credulity of people who wish to believe. "If confirmation of our claims be lacking on the physical plane," say in effect one and all of the claimants, "at least it abounds in psychic regions." Accordingly each of them has produced, in support of his or her pretensions, "messages" galore from reputed "Masters," who are themselves in the process of being transformed into gods or demi-gods. In so far as they have adopted and given practical effect to the theory that H. P. B. was to be followed by a line of "occult successors," the various Theosophical societies have taken a long step towards the constitution of a priesthood. They already have their Popes; and, if their corporate life extends long enough, the rest will come as a necessary consequence.

But the great majority of nominal Theosophists have gone farther than this. The Adyar Society, which is numerically much larger than all the other Theosophical bodies combined, despite the protests of a few of its members, accepted the full program of Mrs. Besant and Mr. Leadbeater, including the "Liberal Catholic Church;" and by so doing, swallowed in one lump the whole theory and practice of Roman Catholicism—apostolic succession, the supernatural powers of bishops and priests, transubstantiation, absolution, ritualism, and all the rest. It would be easy to fill pages with quotations from the writings of Mr. Leadbeater and others in illustration of this statement, but this is unnecessary inasmuch as the facts are well known and not disputed. Let the following suffice:

> "Clairvoyant investigation into these early periods," (says Mr. Leadbeater) "absolutely confirms the contention of the

> Roman Church. . . . They knew that there had been no break in the apostolic succession." (*Science of the Sacraments,* pp. 282, 286.)

Compare this with H. P. B.'s dictum on the same subject:

> " . . . the apostolic succession is a gross and palpable fraud." (*Isis Unveiled,* II, p. 544).

The "Liberal Catholic Church," however, is rather an institution than a tendency; it is not so much a road down hill as the bog that lies at the bottom. Its alliance with even the distorted Neo-Theosophy of Mrs. Besant is so unnatural, so artificial, that one cannot believe it will last very long; indeed open cleavages are already manifesting. In the meantime it affords outward and visible evidence of the reaction of Mrs. Besant's mind towards the habits of thought of her Puseyite youth, and Mr. Leadbeater's to the ambition to become a bishop which may well have possessed him during his pastorate as an Anglican clergyman.

Other symptoms of the drift to sacerdotalism in the Adyar T. S. may be found in the propaganda of the "World Teacher" and his "Twelve Apostles," and in the constant advocacy of ceremonialism, whether masonic, eccleciastical, or "Rosicrucian." As a climax to the crescendo of sensational and unwholesome nonsense, there is the legend, evolved by the ever fertile fancy of those collaborators in revelation, Mrs. Besant and Mr. Leadbeater, of the hierarchy of cosmic officials at whose head is the suppositious "King of the World." This "great being" is stated by Mrs. Besant to be "the Supreme Authority in heaven and earth." Those who are curious may find an account of this very remarkable monarch and his court in *The Theosophist* for November, 1925, pp. 144 *et seq.* It may be noted that, if the "King of the World," and all his attendant "great beings" are in the background, it is Mrs. Besant herself and her partner, Mr. Leadbeater, who are their earthly mouthpieces and "Vicars," mediators between them and mankind, and incidentally beneficiaries of all the prestige and influence attaching to that position.

The facts adduced make it clear that in the present Theosophical societies the growth of sacerdotalism, which is a characteristic phenomenon of the process of paganisation, has already gone far. How far, one may estimate when one compares present day tendencies with the sane and vigorous iconoclasm of H. P. B. and her Masters, one of whom wrote:

> "Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world." (*Mahatma Letters to A. P. Sinnett,* p. 407).

KARMA AND CHOICE

THE spiritual side of action is that mysterious, equilibrating Life-Force, an aspect of the indwelling Self Universal, which plays from the hidden center of beings. This Power is directive in all actions and contains within Itself the tendency to restore equilibrium. It operates incessantly because beings are constantly in action. This is what Theosophy terms "Karma."

Karma may be regarded as the Regulator throughout nature and in human affairs, because it is the regulating tendency inherent in all action. But action is based on *Choice*; so the study of choice is the key-note for practical understanding of the doctrine. Through this, realization grows that Law is *within* the man, not without; and wooden conceptions of Karma are precluded. To thus bring the teaching home, where it belongs, gives focus and provides the clue for intelligent consideration of the Universe at large,—itself but the result of vast scales of action, based on the choices of beings —displacing the mechanical, automatic idea of Karma with a true, vital-intelligence conception. Brotherhood becomes clearly the living application, and Karma, not Man's slave-driver, but his own spiritual power in action.

The *Power* to choose is Life Itself. Expressed in beings, it manifests as the necessity for choice. No self-conscious being can escape the exercise of choice. No man can be forced as to the nature of his choices; nor could any Being or Power obviate the necessity for his choosing. He is Life aware of Itself, and is therefore a Chooser. The Chooser must choose. His only choice lies in *how* and *what*. Karma is the regulator of all choices. The standard for Its regulation is the divine, inherent Ideal of progression and perfection, the Eternal Plan in the Eternal Mind. The only restriction to the scope of choice lies in the degree of possible perfectibility marked out at the beginning of the Day of Evolution. The degree of possible retrogression is also thus restricted. This scheme of things lies at the core of *being*. All Man's choices to the contrary consequently pull at his own "heart-strings," so to speak, and are against the heart's desire of mother nature, the call of the innate. Resultant woe must, in time, check evil choice.

If humanity in the mass were to strive toward the indwelling Ideal,—the natural goal of all effort,—the cycles would roll in even, unretarded progress. Evolution would proceed like the opening of a flower in favoring conditions of soil and climate. There would

be no desert places in life. It is the errancy of choice that causes the grinding and the tearing, and that presents the greatest of all mysteries. "Light on the Path" speaks of the anomaly of spiritual beings of light and power, who refuse to acknowledge their own greatness,—*gods*, who will not recognize themselves as such, but who choose to forfeit the sweet fruits of right choice; though the bitter fruits of wrong choice are inescapable. Each individual has abundant opportunity to study this anomaly in himself, and ask himself *why* it is so.

One reason lies in some delusion as to escaping responsibility. The prevalence of the personal-god idea would indicate this. Then, too, there is a strange tendency in human-kind to consider a fact swept away, by ignoring it. The idea of personal responsibility has been known to turn people away from Theosophy. Even among earnest students, the element of choice in Karma is sometimes overlooked or set aside, until the necessity for such consideration becomes borne in upon them. Something outside, to bear the responsibility! "My Karma!", "His Karma!" Yet the expression, "checked by its Karma," when individually applied, could be paraphrased, "checked by my own past choices." There is nothing fatalistic in this, however; for the effects of past choices are constantly being "checked" by the present choosing. The immediate effect, day by day, moment by moment, is the grand resultant of all these choices. Herein lies the flexibility of the doctrine,—its comfort, hope, and benefit. The application of Karma is to the present.

It is a long step from the perverted standards of the world at present to those laid down in Theosophy. No wonder the emergence from one to the other is not infrequently accompanied by trailers of gloom. Sometimes, to be sure, a strange offset to this arises in the misconstruing of Karma as the teaching of non-responsibility for others. In such case, the student, reasoning that all occurs under Law, and that reaping but represents sowing on the part of the reaper, permanently absolves himself from all blame. Should aught befall another through his agency, he gaily flaps his mental wings and soars above all sense of guilt. Karma the scape-goat! Fortunately, such irresponsibile misconception is usually soon righted by the thoroughness with which associates perform *their* duty, "under Karma," as agencies of retribution in the opposite direction. What a different hue events take on then! How prone is the "victim" to quote, with shocked shakings of head: "Offences must needs come; but woe unto him by whom the offence cometh"! But, since most people are honest and kind at heart, a

common misapprehension of the teaching is that of morbid, soul-depressing assumption of *over*-responsibility. The idea grasped that all men are Karmic agents to each other, with no possible choice save as to whether it shall be help or hindrance that is rendered, the embryo philosopher often finds the responsibility side of the doctrine lodging in his mind, bereft of its hope aspect.

The independent man of the West almost inevitably will take tangential slants, for awhile, in his efforts to act from the basis of interdependence. But true motive and honest effort will, as inevitably, bring equilibrium in a sane and happy understanding. Theosophy has been called "sanctified common-sense." Karma is the doctrine of common-sense in action. In this teaching, true freedom and true co-operation are one and the same. When the student finds himself swinging to extremes, he should join hands with Common-Sense. Let him ponder the underlying Principles once more. Brooding on Universal applications clarifies and gives perspective. Too much meandering in details of application tends to confuse the student of to-day,—in most cases but a raw recruit from the ranks of Churchianity. He lacks the intuitive vision needed for tracing lines from specific causes to specific results. Attempts to do so but cloud the real issue and leave him stranded and out-done; like the fabled centipede who, being bantered as to "which leg comes next," and having unwisely cogitated upon the question, "lay distracted in the ditch, considering how to run."

Sophistry can enter into anything, if Principles are lost sight of. The very ardor to do the right, together with a restricted purview, could inculcate fear in the conscientious student. One might fear to stop a friend on the street in greeting, lest some untoward event befall him through the detention, and responsibility devolve therefrom; or one might fear not to greet him, lest he rush on to some doom avertible by delay, and "heavy, heavy" hang the responsibility for it. One might become afraid to breathe, or move, or even *to be!* But here the solid rock of truth is hit: Man *is*, and he is Life. His power to choose is Life. Life's inherent Ideal is man's own; its Law is his True Nature; all other *lives* are his brothers. Shall Life fear Itself? Common-sense to the rescue!

All things that are, under the shining sun, represent the creative action of self-conscious beings. The beautiful and the foul alike are that. What chains bind Man,—he forged them; what prison walls shut him in,—he built them. All is his handiwork; the world but pictures his past choices. Ignorance of his high place in Nature is the Karmic retribution of past ignoring,—the price

paid in the attempt to escape responsibility. Positive, fearless choice alone leads to wise action, producing all that is worth while. The opposite is still choice, but negative, leading to further negation and unwise action, the cause of all ills. Take the element of choice out of the doctrine of Karma, and a dead-level is reached, a fatalistic slant,—in itself but a trap-door to under-ground channels that lead back, via "Lords of Karma," to Jehovah and his sovereign will.

The Power of Choice is the eternal birth-right of each, through the Kingly Presence indwelling, the true Individual Self, or Ego, who knows his essential unity with all other selves, and whose choice is ever to act "For and as the Self of all creatures." The conscious, responsible exercise of choice is man's eternal Duty. H. P. B. called duty that which is owed; and W. Q. J. termed it "The royal talisman." Only one who dares, who chooses positive lines of action, who finds peace in honest effort to choose aright,—even when proved mistaken,—can ever hope to find guidance from within. And only such an one could profit by the assistance of humanity's *Friends*, the Elder Brothers of the race—They who can "turn even seeming evils into powers for good" when courage, honesty, and altruism reside in the heart of the actor. For then the Soul of the action, the Spirit of the choice, is uncontaminated, even though the action itself be undiscriminative. Duty is the key to Karmic adjustment. "Compassion Absolute" is said to be the heart of Karma; brotherly Choice is its active expression.

THE PURE MOTIVE

So many are there around me who are ardent desirers and seekers, devotees; but they are doing it because the possession seems valuable. . . . Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom.—*W. Q. J.*

SCIENCE AND THE SECRET DOCTRINE

XV

> The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's work-shops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (*S. D.* I, 611-12).

SEVEN years after this astonishing prediction—one of the few to which H. P. B. ever set definite dates—came the "accidental" discovery of X-rays; and one year later there was flung into the uncomprehending lap of M. Henri Becquerel, the luminescent discovery of radioactivity.

It is the purpose of this article to trace down to its latest contemporary lodging-place in the psychology of modern science, the course of the uncontrollable—and to the mind of science, unforeseeable—chain of events which these discoveries set afoot. Let Science speak in her own accents:*

> The first discovery of the property we now call radioactivity was made in the year 1896 by M. Henri Becquerel in Paris, and, like many other great discoveries, the actual experiment itself owed something to luck or chance or accident. Looking backward, however, it appears rather that only the particular day or month of the discovery was a matter of chance. The time was just ripe for the event, and it is certain that its coming could not long have been delayed. Some slight historical sketch of the conditions preceding and immediately following the discovery is necessary before considering wherein lies its great significance. The memorable discovery of the X-rays by Professor Roentgen, in 1895, which is known to all, familiarized scientific workers with a type of radiation able to traverse objects opaque to light. The X-rays are themselves invisible to the unaided eye, but are able to affect the photographic plate. This led to experiments being made in order to see if similar types of rays were not produced in other ways. As you all know, certain substances ex-

**The Interpretation of Radium,* by Frederick Soddy.

> posed to sunlight shine afterwards in the dark, and this property, which finds an application in the manufacture of luminous paint, is known as phosphorescence or fluorescence. Is phosphorescent light entirely stopped by opaque objects? Or does it in part consist of invisible penetrating rays like the X-rays? M. Becquerel wrapped a photographic plate in black paper and placed on it a phosphorescent substance which was then exposed to sunlight. By great good fortune M. Becquerel chose as the particular phosphorescent body a preparation of *uranium,* and found as the result of the experiment that the photographic plate beneath the preparation was darkened.
>
> The action is an entirely new inherent property of the element *uranium.* No other phosphorescent body would have darkened the plate even in the sunlight, while all preparations containing uranium do so, whether they are phosphorescent or not, in total darkness as well as in the light.

All this inaugurated the happenings which led finally to the electronic theory—now about to be discarded in its presently accepted form—and to the strange *impasse* which we find delineated in the article, "The New Vision of Science," by Prof. P. W. Bridgman, of Harvard University. (*Harper's,* March, 1929). The title is a misnomer if one ever existed: if there be a true opposite to the word "vision" then Prof. Bridgman's thesis is its archetype and exemplar. Fortunately, as we shall see, there are other, and better qualified scientists, who see the *impasse*, not as that, but in truth the gateway to light.

Electronic physics resulted in the "quantum theory." One of the results of this theory is the corollary that there are physical actions which cannot be analyzed, cannot be predicted, cannot be measured, for the reason that their elements are so infinitesimal as to fall in magnitude below the ultimate units of measure and perception. In other words, the prediction of the courses of two colliding billiard balls is a matter of analysis of the elements of their shapes, velocities, densities, and directions, the variables in the combination measured from certain moments in time and certain frames in space; but the resultant from the collision of electrons with radiative units cannot be thus predicted, for the reason that the units concerned are the ultimates of physical science and non-analyzable. What then, is the consequence? Why, in the opinion of Prof. Bridgman, that science having reached its *ultima thule,* must now abandon *the law of cause and effect!* As a demonstration of the fallacy and folly of the age-old attempt to reason from particulars to generals, the human mind would be put to it to imagine the equal or parallel of this. It is something of a cosmic

jest that a science which has pinned its faith upon the purely destructive method of analysis, should, when the final possibilities of that method have been reached, be compelled to abnegate the very basis and fulcrum of its method, the cardinal article of its faith—the law of cause and effect. It is its condign, inevitable, and karmic punishment for having contemned and spat upon that law as manifested in the region of *moral causation*—a region whose very existence has been mocked from the first by those of Prof. Bridgman's way of thought.

Let us, then, examine his proposed remedy for the situation. One would suppose that upon coming to this "Ring Pass-Not," where the limitations of physical research find a demonstration against which all pretense is useless, so far from slapping the face of a law which he has, throughout his painful toil, found ever more solidly true, the real scientist would thrust boldly forward into the new darkness with the light of this tried torch; thrust forward, even, with the high emprise and exhilaration of unguessed adventure in prospect; push on, even though the road should lead—as it does lead—into the tenebrous caverns of Theosopical teachings respecting Occult nature.

But not so Prof. Bridgman; he throws down his torch, and tramples upon it; he sits himself down in the mud, pulls his scholastic robes over his diminished head, and engages in a jeremiad:

> The same situation confronts the physicist everywhere; whenever he penetrates to the atomic or electronic level in his analysis, he finds things acting in a way for which he can assign no cause, for which he never can assign a cause, and for which the concept of cause has no meaning, if Heisenberg's principle is right. This means nothing more nor less than that the law of cause and effect must be given up.
>
> The physicist thus finds himself in a world from which the bottom has dropped clean out; as he penetrates deeper and deeper it eludes him and fades away by the highly unsportsmanlike device of just becoming meaningless. No refinement of measurement will avail to carry him beyond the portals of this shadowy domain which he cannot even mention without logical inconsistency. A bound is thus forever set to the curiosity of the physicist. What is more, the mere existence of this bound means that he must give up his most cherished convictions and faith. The world is not a world of reason, understandable by the intellect of man, but as we penetrate ever deeper, the very law of cause and effect, which we had thought to be a formula to which we could force God Himself to subscribe, ceases to have meaning. The world is not intrinsically reasonable or understandable; it acquires these properties in ever-increasing degree as

> we ascend from the realm of the very little to the realm of everyday things; here we may eventually hope for an understanding sufficiently good for all practical purposes, but no more.

And then what? Why, from his self-chosen place in the mire, Prof. Bridgman envisages life *without* "cause and effect":

> But doubtless by far the most important effect of this revolution will not be on the scientist, but on the man in the street. The immediate effect will be to let loose a veritable intellectual spree of licentious and debauched thinking. This will come from the refusal to take at its true value the statement that it is meaningless to penetrate much deeper than the electron, and will have the thesis that there *is really* a domain beyond, only that man with his present limitations is not fitted to enter this domain.
>
> Thought has a predisposition to certain tendencies merely because of the necessity of expressing itself in words. This has already been brought out sufficiently by the discussion above; we have seen how difficult it is to express in words the fact that the universe fades away from us by becoming meaningless without the implication that there really is something beyond the verge of meaning. The man in the street will, therefore, twist the statement that the scientist has come to the end of meaning into the statement that the scientist has penetrated as far as he can with the tools at his command, and that there is something beyond the ken of the scientist. This imagined beyond, which the scientist has proved he cannot penetrate, will become the playground of the imagination of every mystic and dreamer. The existence of such a domain will be made the basis of an orgy of rationalizing. It will be made the substance of the soul; the spirits of the dead will populate it; God will lurk in its shadow; the principle of vital processes will have its seat here; and it will be the medium of telepathic communication. One group will find in the failure of the physical law of cause and effect the solution of the age-long problem of the freedom of the will; and on the other hand the atheist will find the justification of his contention that chance rules the universe.
>
> *Doubtless generations will be needed to adjust our thinking so that it will spontaneously and freely conform to our knowledge of the actual structure of the world. It is probable that new methods of education will have to be painfully developed and applied to very young children in order to inculcate the instinctive and successful use of habits of thought so contrary to those which have been naturally acquired in meeting the limited situations of everyday life.*
>
> *And in the end, when man has fully partaken of the fruit of the tree of knowledge, there will be this difference between the first Eden and the last, that man will not become as a god, but will remain forever humble.* (Italics ours).

Dr. Bridgman is Hollis Professor of Mathematics and Natural Philosophy at Harvard University. However, natural misgivings

over the future of freedom of thought and development of intellect at that institution are much tempered by the fact that its personnel has the run of the whole world of scientific thought—or will have until the Professor succeeds in putting into effect the *Index Expurgatorious* which is the logical implication of his basis of education. For, fortunately for all concerned, the scientific world is *not* prepared as yet to commit intellectual suicide at the behest of those of its minds which fall by the wayside. Let us quote from a review* of Prof. Eddington's *The Nature of The Physical World,* a scientist who stands in eminence head and shoulders above such as Prof. Bridgman:

> But the mystic has claims as valid as those of the scientist. The rainbow is as real as those measurable vibrations by which it is produced. Neither is in any ultimate and absolute sense real. The ultimates of physics are unknowable; only they can be measured. The ultimates of love and worship cannot. That is the sole difference in their reality. The basal stuff of the world lends itself here to the measurements that give us the world of physics; there to the immediacies that give us religion or love or art. The results of this striking volume of synthesis, then, is at once to clarify the contribution of the new physics as an avenue to reality and to suggest that the ways of love, art and religion are also, and admirably, ways.
>
> In the new dispensation, strict causality, absoluteness, old fashioned materialism, seem to have gone by the board.
>
> Professor Eddington has given an incredibly intelligible account of all these complex and tradition-shattering conceptions. He has limited science (as Kant with a very different intellectual vocabulary did over a century ago) to its own realm. He has reminded us that physics is an affair of the laboratory and of measuring rods. He has told us that those measuring rods are relative to the world they measure and of which they are a part. He has insisted that there is much that is unknowable and must, physics being physics, to the physicist forever remain so. But these unknowables are merely unmeasurables; science cannot dismiss them since it cannot, even by virtue of its own technique, come within earshot of beauty, value, purpose, the color and splendor of life and things. He has placed the centre of experience, both scientific and mystic, back in the operations of mind and consciousness. He has once more put man, mathematician and mystic, measurer and worshipper, at the imaginative centre of things.

Let us then put beside these moderns the prophetic wisdom of one who towers, enshrouded with the mists of human passion,

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*New York *Times,* Feb. 10, 1929.

prejudice, and devotion, so far above the thought of our age that to see Her full stature and true lineaments must be left to those who shall move far out on the distant calm plains of the future:

> Every century an attempt is being made to show the world that Occultism is no vain superstition. Once the door is permitted to be kept ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far. *(Secret Doctrine: Introduction.)*
>
> . . . the phenomena of *our* plane are the creation of the perceiving Ego—the modifications of its own subjectivity. . . . The pure object apart from consciousness is unknown to us, while living on the plane of the three-dimensional World. (*Primordial Substance and Divine Thought. S. D.* I, 329).
>
> It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (Addenda, Vol. I, *The Masks of Science*).
>
> Nature behaving . . . *in abscondito,* can only be judged by the profane through her appearance, and that appearance is always deceitful on the physical plane. (*S. D.* I, 610).
>
> Aye; earnest, as well as mocking reader, Science is slowly but as surely approaching our domains of the Occult. (*S. D.* I, 549).

PHANTASMAGORIA

The whole phantasmagoria is only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature). But you and I are superior to Nature. Why, then, mind these pictures? Part of that very screen, however, being our own mortal bodies, we can't help the *sensation* derived therefrom through our connection with the body. It is only another form of cold or heat; and what are they? They are vibrations; they are *felt;* they do not really exist in themselves. So we can calmly look on the picture as it passes fragmentarily through those few square feet contained within the superficial boundaries of our elementary frame. We *must* do so, for it is a copy of the greater, of the universal form. For we otherwise will never be able to understand the greater picture.—*W. Q. J.*

LIVING AND LEARNING

WHEN we come to consider that the purpose of life is to learn and that it is all made up of learning, the circumstances by means of which we learn become of minor importance.

If we could just take conditions as they come and make the best of them, other "bests" would follow, and all worry, fear, doubt, and anxiety would depart. The Law works just and true; "What has been, *is,* and shall be." We have power over nothing but the *"is."* It is by working with present conditions that the nature of the future is changed, and in no other way. This is reliance upon the Law, and a working under it. The various conditions that confront are opportunities, and means, afforded us to increase our discrimination, strength and knowledge; having created these conditions, seeing what is undesirable in them, we go to work to change our direction of creative thought and our relation to the undesirable. The old adage "Necessity is the mother of invention" points to the process of growth; we do not "invent" until we see the necessity. In the great economy of Law and Nature, each being is exactly where he needs to be to eradicate defects; all necessary conditions are present for his growth. The only question lies with him; will he take them as "pain" or as opportunities? If the latter—all is well, and he is bound to conquer whether the way be long or short. "The purpose of life is to learn, and it is all made up of learning." Even those who repeat errors life after life are in the process of learning, for evolution makes for righteousness, being an unfoldment from within.

It is "we" ourselves, who are creating the phantasmagoria before our eyes and struggle over the solution of its disturbing effects, instead of creating for ourselves a world of effects more in keeping with our real nature; a world in which we can live, undisturbed by the effects that disturb others, except as we are solicitous for their welfare.

As every law is spiritual, so all forms and things, forces and aspects must also be spiritual. All error springs from an effort to turn to small purposes the diversified streams of spiritual force. If as individuals we could take the position of *Kamaduk*, the cow of plenty, and with universal beneficence use our powers without thought of self, life would be another story.—*Robert Crosbie.*

SEATS OF MEMORY

Some Statements of H. P. B.

Eternity can have neither past nor future, but only the present; as boundless space, in its strictly literal sense, can have neither distant nor proximate places. Our conceptions, limited to the narrow area of our experience, attempt to fit if not an end, at least a beginning of time and space; but neither of these exist in reality, for in such case time would not be eternal, nor space boundless. The past no more exists than the future, only our memories survive; and our memories are but the glimpses that we catch of the reflections of this past in the currents of the astral light.

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Often a sensation, a smell, even a casual noise, or a sound, brings instantaneously to our mind long forgotten events, scenes and persons. Something of what was seen, done, or thought by the Ego, impressed itself at that time on the physical brain, but was not brought into conscious, waking memory, owing to some physical condition or obstacle.

Memory is an innate power in thinking beings, and even in animals, of reproducing past impressions by an association of ideas; a faculty depending entirely on the more or less healthy and normal functioning of our *physical* brain. In the short span of ordinary existence, memory is too weak to register all the events of a lifetime. How frequently do even most important events lie dormant in our memory until awakened by some association of ideas. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e. g.*, eating and drinking, enjoying personal sensual pleasures, has aught to do with the "Higher" Mind or Ego. Nor has it any direct dealings on this

physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*— but only with our passional organs. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards. The memories of physical and *selfish* deeds, on the other hand, together with the mental experiences of a terrestrial nature, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs. Memory has no seat, no special organ of its own in the human brain, but has *seats* in every organ of the body. Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain —the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators of the various causes that led to the results, or, the direct recipients and participators of the latter. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same.

Every organ in our body *has its own memory.* For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind. The whole human body is a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind. Now the Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life;* who do not recognize that anything in Nature can be *inorganic;* who know of no such thing as *dead* matter—the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom. We know and speak of "life-atoms"—and of "sleeping-atoms"—because we regard these two forms of energy—the kinetic and the potential—as produced by one and the same force or the ONE LIFE, and regard the latter as the source and mover of all. But what *is it* that furnished energy, and especially memory? The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar system, the *soul* of our little universe, each atom of which is of course a *soul,* a monad, a little universe endowed with consciousness, hence with *memory.*

Man is a bundle of obscure, and to himself unconscious perceptions, of indefinite feelings and misunderstood emotions, of ever-forgotten memories and knowledge that becomes on the surface of his plane—*ignorance*. Yet, while physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that man calls death—that which we call "memory" seems to return to us in all its vigour and freshness. At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong, supreme impulse; and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life—is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors. May this not be due simply to the fact that, for a few seconds at least, our two memories (or rather, the highest and the lowest states of consciousness) blend together, thus forming one, and that the dying being finds himself on a plane wherein there is neither past nor future, but all is one present?

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the physical brain. As a rule, our memory registers only the fugitive and distorted impressions which the brain receives at the moment of awakening. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance, because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function.

The soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tinctured with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being

as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, soul is raised above all inferior good. When we reach "that which is supreme, which is *simple, pure, and unchangeable, without form, color, or human qualities:* the God—*our Nous.*"

The Larger Vision

Sages, say the ancient Scriptures, grieve neither for the dead, nor for the living. To us, who grieve continually, both for those we have loved and lost, and for ourselves who live on, this is a hard saying—so hard that it frightens us more than life itself, more than death itself.

Not only do we grieve over life and death, but over all the minor successes and failures which fill the pages of the scripture of our daily writing. The same Sages repeat to our dulled ears and hardened hearts the immemorial injunction to close our minds to pleasures as to pain, to look alike on victory and defeat, on every earthly gain and loss. There is some mystery here, which all our religion and all our science fail to solve. These spectacles of the men of earth do not yield vision beyond the cradle and the grave; they only magnify the things of human life, making our loss the more irreparable, the mystery more impenetrable, the meaning of the Sages more inscrutable.

There is some vital error here. Either the Sages do but mock and cheat us with mirages—or we but mock and cheat ourselves. Yet in our very alternations, would we but cast a glance, is confirmation strong of all the Sages say. We have but to consider that in the hour of our strength, our triumph, and our glory, the weaknesses, the failures and the follies of other men seem but shadows which they have only to face to overcome—as we have overcome. And in the depths of our despair and despondency the victories and treasures, the smiling happiness of other men, seem but phantasies, and they but motes dancing in a passing sunbeam—to fall into our nether darkness as clouds beyond command obscure the sun.

We have but to consider that from these far-off Sages come, as from the distant stars, the music of another world of life and light, whose echoes only, come to us as faith, and hope, and charity. Weave these in the common strand of Brotherhood to all that lives—behold the larger vision of the Company of the Immortals.

SEEKING CONDITIONS

TO await an ideal concatenation of events and circumstances, thus to assure the success of any projected undertaking, is not always possible. To make events and circumstances conform to our needs and desires is not easy—but it is the path of accomplishment. If we cannot succeed in one environment it seems easy to believe that we might succeed in one more favorable. So we might, if we lay the seeds for success by refusing to conform to the limitations of present surroundings. If we can do that, continuing to perform our duties just where we are, we have taken the first steps toward lifting ourselves out of present conditions. "Realization comes from the constant dwelling upon of the thing to be realized."

Our human nature, which has become a synonym for race thought, so identifies us with our bodies that we often fail to recognize when a change has begun. This might be exemplified by the case of an immigrant, say for instance an Italian, who longs to return to his native land. When the feeling of nostalgia first becomes apparent to him he is most conscious of his alien surroundings. This brings up, by contrast, the thought of his Bella Italia, upon which he dwells whenever his mind is free. He resolves to return to his native land, but before he can do so he must complete his duties in his present environment. This he does, but now the fulfilling of these duties gives him a definite end to work for. He thinks of all things in terms Italian, so many dollars mean so many lire to him, the tunes he hums while he swings the pick are Italian, the scenes he envisions in his hours of rest are scenes of Italy, his actual surroundings impress him so little that he unconsciously replies in Italian to a question in English—in short, he has been living in Italy for weeks or months while existing in America.

It is not always necessary to seek a change of environment in order to bring about a change of condition, but a change wrought upon the plane of causation often brings about a change in things material. We will have progressed far when we no longer need the objective proof of a change in the state of consciousness. A hint of this is given in the words of Lowell:

> "The thing we long for, that we are
> For one transcendent moment,
> Before the present, poor and bare
> Can make its sneering comment."

The same poet also says, "Perhaps the longing to be so, helps make the soul immortal."

The desire for a change of conditions from the normal to the abnormal, a desire associated with mixed motives, brought a malady known as "Jungle Fever" to some of the early members of the Theosophical Society. This Jungle Fever is something quite different from honest homesickness, the latter being a desire to be "in mine own place with mine own people." Those afflicted with Jungle Fever do not care to wait for the natural processes of evolution to operate; their desire is to transport themselves into another condition or another degree—without "due process of law." One of the postulates of the Darwinian teachings is that of adaption to environment. This postulate is correct, but incomplete. Theosophy completes the statement with these words, "Every form in every kingdom of nature is an expression of a degree of consciousness and form changes in accordance with the demands of the consciousness, but under the law of action and reaction."

The student of Theosophy who thinks he cannot do any work for the Cause, owing to the limitations of environment and circumstance, is mistaken. It is just when these limitations are most apparent that the opportunity comes to either adapt himself to his environment or to *grow out of it*. Let it be remembered that some of the thoughts that have done most to liberate men's minds have issued from prison cells, sick beds and alien surroundings.

There is a law of affinity, the attraction of like for like. He who is placed in surroundings apparently alien to him will attract the element of likeness in those surroundings, if it exists there; if not, wherever it may be, he will in time be drawn to it. Should we not then, rather than seek conditions, search for the element of likeness and permit it naturally to change conditions?

"Adjusted to all Conditions"

As it will take many a life for one to overcome the personal nature, there is no good in imagining what things and thoughts would then be like. It is certain that, in that long journey, the whole nature changing, it is adjusted to all conditions. Many of those matters which we call the woes of others are really nothing at all, and only "skin deep;" the real woe of the race is not that.—*W. Q. J.*

THE DUAL ASPECT OF WISDOM*

"No doubt but ye are the people and wisdom shall die with you."

JOB xii. 2.

"But wisdom is justified of her children."

MATTHEW xi. 19.

It is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of *Lucifer* have not escaped the common lot. Reared in the aphorisms of the ages they are aware that "he who can take advice is superior to him who gives it", and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions. It is in defence of the "wisdom" of our century that we are taken to task, and charged with "preferring barbarous antiquity to our modern civilization and its inestimable boons," with forgetting that "our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in *philosophic wisdom* even to the age of Plato". We are lastly told that we, Theosophists, are "too fond of the dim yesterday, and as unjust to our glorious (?) present-day, the bright noon-hour of the highest civilization and culture"!!

Well, all this is a question of taste. Our correspondent is welcome to his own views, but so are we to ours. Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a mole-hill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen-garden—if he likes. But if we are seriously "challenged" by him to show "in what respect our age of hourly progress and gigantic thought"—a progress a trifle marred, however, by our Huxleys being denounced by our Spurgeons, and the University ladies, senior classics and wranglers, by the "hallelujah lasses"—is inferior to the ages of, say, a hen-pecked "Socrates and a cross-legged Buddha", then we will answer him, giving him, of course, our own personal opinion.

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, *contempt for truth and justice,*

*This article was first printed by H. P. Blavatsky in *Lucifer* for September, 1890.

without which there can be no Wisdom. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every "*best* thing" under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self,* to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true". And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word—at any rate as used in European tongues. That it yields no

clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the Bible, indeed, the Hebrew equivalent *Chohmah* (in Greek, *Sophia*) is applied to the most dissimilar things—abstract and concrete. Thus we find "Wisdom" as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the "fear of the Lord", and Pharaoh's magicians. The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the *"wise woman* of En-Dor". From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of "the Almighty's *wisdom",* the term has been used with the most varied meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or *noëtic* "Sophia"—the Wisdom from above—and the terrestrial, psychic, and devilish wisdom (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them "that are perfect", *i. e.,* those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of *the true and eternal gnosis* on unprepared soil, his motives were yet good and his intention unselfish, and *therefore* has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily "collections" and crazy "societies"? But his case was different. However cautiously, still he spoke "not the wisdom of this world" but *truth* or the "hidden wisdom . . . which none of the Princes of this World know" (I Corinth. ii.) least of all the *archons* of our modern science. With regard to "psychic" wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one *philosophus* there were nine *sophistae,* down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacocks' feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and

enquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiatory rites: "Where shall (true) wisdom be found? where is the place of understanding?" and to answer again in his words: "With the ancient *is* wisdom and in the length of days understanding" (Job xxviii, 12, and xii, 12).

Here we have to qualify once more a dubious term, viz: the word "ancient," and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third signification, the same which it had in the original *Book of Job,* a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist applies the adjective "ancient" to the manifested WORD or LOGOS (*Dabar*) of the for ever concealed and uncognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connnects it with his anthropomorphic Jehovah, the "Lord God" of the *translated* Bible. But the Eastern Occultist employs the mystic term only when referring to the re-incarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the *atmic* light of the latter can be centred only in that which though eternal is still individualized—*i. e.,* the noëtic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi.* It is this collective light which is the "Wisdom that is from above", and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle". Hence, Job's assertion that "Wisdom is with the Ancient," or *Buddhi-Manas.* For the Divine Spiritual "I," is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the "Ancient," because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the "first-born" of *Alaya-Mahat,* the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read: "With the Ancient (man's Higher Ego) *is* Wisdom, and in the length of days (or the number of its re-incarnations) is understanding". No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—KARMIC LIFE.

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it, any notion of

the Divine Ego or the plurality of its births is "heathen foolishness". The Western world rejects these truths, and will recognize no *wise* men except those of its own making, created in its own image, born within its own Christian era and teachings. The only "wisdom" it understands and practises is the psychic, the "terrestrial and devilish" wisdom spoken of by James, thus making of the *real* Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even "terrestrial" wisdom on our globe of mud—the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only *seem* wise, the latter being chiefly regarded as such because they are very clever at blowing their own trumpet. So much for "wisdom" in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the *hoi polloi.* While the mediæval *Rosecroix,* the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day, through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all. There was a time when the acquirement of Divine Wisdom (*Sapientia*) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled *"Adeptus"* by a regular majority of votes of profane and easily-caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every market-place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a *materialist* wrench

from nature any secret on a higher plane—and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the *sine quâ non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself—a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons. As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, however, how many of such would remain who truly deserve the application of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said—by one "wise" indeed—"they be blind leaders of the blind"? That the teachings of neither our modern teachers nor preachers are "wisdom from above" is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for "to err is but human," but by incontrovertible facts. *Wisdom* and *Truth* are

synonymous terms, and that which is false or pernicious cannot be *wise*. Therefore, if it is true, as we are told by a well-known representative of the Church of England, that the *Sermon on the Mount* would, in its practical application, mean utter ruin for his country in less than three weeks; and if it is no less true, as asserted by a literary critic of science, that "the knell of Charles Darwinism is rung in Mr. A. R. Wallace's present book," * an event already predicted by Quatrefages—then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy. There is, however, a third course open: to *pretend that we believe in both at the same time,* and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society—and that we refuse to do. More than this: we declare openly, *quand meme,* that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other—exact science; since the former enforces that, which is on his own recognition, pernicious to men and states—*i. e.,* the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, *which has never existed in nature,* if the opponents of Darwinism are correct.

Nevertheless, if anyone would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the religion of the late Cardinal Newman, or of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's "Elect." He has to bow before one or the other, though, if one *is* true, the other *must* be false; and if the "wisdom" of neither Bishop nor Scientist is "from above"—which is pretty fairly demonstrated by this time—then their "wisdom" is at best—"terrestrial, psychic, devilish."

Now, our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the *true* teachings of

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*See "The Deadlock of Darwinism", by Samuel Butler, in the *Universal Review* for April, 1890.

Christ, of *true* science: nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the "wise men" of our age for trying to carry out the only policy that will keep them on the pinnacle of their "authority"; as they could not, if even they would, act otherwise and preserve their *prestige* with the masses, or escape from being speedily outcast by their colleagues. The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject *nolens volens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the *Wisdom* of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a life-long observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World's universal respect and becoming an "authority"? Show the tenderest regard for the corns of every party's hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World's likes and dislikes. Once this principal condition complied with, he who practises it is certain of attracting to himself the educated and their satellites—the less educated—they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony of simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistri,* that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the *dicta* of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory—"Scratch my back, Mr. Editor, and I will scratch yours"—proves immortally true. The "rising Star," whether he be a theologian, a politician, an author, a scientist, or a journalist—has to begin scratching the back of public tastes and

prejudices—a hypnotic method as old as human vanity. Gradually the hypnotized masses begin to purr, they are ready for "suggestion." Suggest whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the simple secret of blossoming into an "authority" or a "leader of men"; and such is the secret of our modern-day wisdom.

And this is also the "secret" and the true reason of the *unpopularity* of *Lucifer* and of the ostracism practised by this same modern world on the Theosophical Society: for neither *Lucifer,* nor the Society it belongs to, has ever followed Mr. Artemus Ward's golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared for ever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture," the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery." There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offspring of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as "pessimistic," but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true. Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defence of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears—they will never be able

to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy-worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun—they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and *advisers* as he who is now answered, turn away in disgust from those whom he addresses in vain—it matters not, for our two paths in life run diametrically opposite. Let him keep to his "terrestrial" wisdom: we will keep to that pure ray "that comes from above," from the light of the "Ancient."

What indeed, has WISDOM, *Theosophia*—the Wisdom "full of mercy and good fruits, without wrangling or partiality and without hypocrisy" (James iii, 17)—to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is "but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in *eternity*."

GROWTH THROUGH BROTHERHOOD

My ideas of today and yours are tinged with those of youth, and we will thus forever proceed on the inevitable line we have marked out in the beginning. We of course alter a little always, but never until our old ideas are extended. Those *false* ideas now and then discarded are not to be counted; yet they give a shadow here and there. But through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours. As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition.—*W. Q. J.*

YOUTH-COMPANIONS

Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

NELSON and Alice and Jim—usually called "Vim" because he goes at everything he does with such energy and enthusiasm—were all walking home from High School.

Said Vim: "Our science teacher was talking about the Darwinian Theory today, and I asked him if he thought evolution is still going on."

"Oh," exclaimed Alice, "what did he say?"

" 'Surely,' he answered. Then I asked him if he thought evolution goes on in every *thing*. First, he said 'yes,' and then he said, 'that is, in every organic thing, of course.' "

"Of course," Alice echoed.

"Well, then I asked him if inorganic matter doesn't evolve too, and he said 'of course not.' So I asked him 'Why not?' "

"And then?"

" 'Well,' he said, 'it's because of the different internal constitution of organic and inorganic matter.' 'But what makes the difference in the internal arrangement?' I asked. By that time the whole class was keen to see what he would say."

"What did he say?" asked Nelson.

"Why, that it's the difference between cells and crystals. Organic matter is cellular, and inorganic matter is crystalline in formation and structure. 'Yes, but,' I said, 'they are both *matter* aren't they? What I'd like to know is why they are different, and what it is that *makes* them differ?' Then he said, 'They are different, always have been different, and always will be different,' and that most people believe that 'God' made them different 'in the beginning.' 'Evolution,' he said, 'doesn't deal with the real beginnings of anything, but just takes things as they are and tries to trace them back as far as it can, to study their origin and development from pre-existing types.' Then I laughed."

"What made you laugh?"

"That's what Mr. Martin asked me, too. He knew I wasn't disrespectful, but was laughing because something funny had struck me. 'Why,' I said, 'that is one kind of reincarnation.' 'How so?' he asked. 'Well,' I said, 'pre-existence is just reincarnation looking *backwards,* isn't it?' "

Alice laughed too, and then slyly inquired: "I suppose the discussion stopped right there, didn't it?"

"Well, hardly, but I guess Mr. Martin and I both felt we were getting into pretty deep water. You see"—and Vim looked appealingly at his brother and sister—"you see, it's very different reading and talking about reincarnation with Theosophists, and trying to *explain* it to those who aren't. Anyway, Mr. Martin was mighty fine about it. He said even the greatest scientists differ among themselves about evolution, and so do religious people, and no one ought to pretend to know it all. When I asked why great scientists and great preachers differ so, he kind of smiled, and said, 'Well, different people have different ideas about life. After all, it's the point of view that makes all the differences there are.' And then I said, 'Maybe that's just it. Maybe the difference between a cell and a crystal, between the organic and inorganic, between *every* thing and every other thing begins in the way they look at life.' "

"How did you dare to say a thing like that?" Alice asked.

"Well, Mr. Martin asked quick as a flash, 'Where did you get that idea?' I said, right out, 'in Theosophy School.' Then he smiled again with—'Oh, well, we're studying biology in this school' —and we went on with the class. But after school he walked home with me, and we talked about reincarnation. Did you know he just loves flowers and has wonderful gladioli in his garden?"

"Well, he's studying evolution, or the 'origin of species,' at first hand, isn't he?" Nelson offered.

"He sure is. He told me how flowers from the same bulb run 'true to type' year after year, and from cuttings from the same bulb, but if you rubbed two cuttings together, the flowers from both of them would be different in colors from either of the parent bulbs. And the same way with the seeds from the same bulb. When they flower in their turn they are different from the original flowers on the parent bulb. I never knew that before."

"Neither did I," Nelson acknowledged.

"I guess he thought he had me cornered when he asked me how Theosophy explained the how and why of these variations obtained by rubbing together. But I said, 'Maybe your *mind* had something to do with it. Each cutting got something from the other's intelligence and both of them from yours.' He laughed at that, yet he looked pretty thoughtful. Then he said, 'But that wouldn't explain the difference in colors from seeds from the same bulb. How about that?' And I said, 'I don't see why not. Maybe while the seeds are

growing they get 'rubbed together' in another way—with the air, with the sunlight. Maybe you'd like to read a chapter in *The Ocean of Theosophy* about the 'intelligent aid in evolution?' And, do you know, he said he would, and I'm going to lend him my 'Ocean.' "

"Bravo, Vim," said Alice; "maybe your rubbing your minds together will produce a 'variation' in Mr. Martin as well as in you."

"And in us all," added Nelson.

RACIAL EVOLUTION

The process of forming the foundation, or great spinal column, for that race which is to usher in the sixth, and which is now going on in the Americas, is a slow process for us. Obliged as we are by our inability to judge or to count except by relativity, the gradual coming together of nations and the fusion of their offspring over and over again so as to bring forth something new in the human line, is so gradual as to seem almost without progress. But this change and evolution go on nevertheless, and a very careful observer can see evidences of it. One fact deserves attention. It is the inventive faculty displayed by Americans. This is not accorded much force by our scientists, but the Occultist sees in it an evidence that the brains of these inventors are more open to influences and pictures from the astral world than are the brains of the older nations. Reports have been brought to me by competent persons of children, boys and girls, who were born with most abnormal faculties of speech, or memory or otherwise, and some such cases I have seen myself. All of these occur in America, and many of them in the West. There is more nervousness here than in the older nations. This is accounted for by the hurry and rush of our civilization; but such an explanation really explains nothing, because the question yet remains, "Why is there such hurry and push and change in the United States?" Such ordinary arguments go in a circle, since they leave out of sight the fundamental reason, so familiar to the Theosophist, that it is human evolution going on right before our eyes in accordance with cyclic laws.

The Theosophical Adepts believe in evolution, but not that sort which claims an ape as our ancestor . . . they show the gradual process of building the temple for the use of the divine Ego, proceeding ceaselessly, and in silence, through ages upon ages, winding in and out among all the forms in nature in every kingdom, from the mineral up to the highest.—*W. Q. J.*

FOR THE MYSTICALLY INCLINED*

THAT which men would receive from Mystic sources is frequently often repeated, and in such a quiet, unobtrusive voice, that he who is waiting to hear it shouted in his ear is apt to pass on unheeding. It has been written that he who lives the Life shall know the doctrine. Few there be who realize the significance of The Life.

Men would gain the powers; or the way of working wonders. Do you know, O man, what the powers of the Mystic are? Do you know that for each gift of this kind he gives a part of himself. That it is only with mental anguish, earthly sorrow, and almost his heart's blood, these gifts are gained? Is it true, think you, my brother, that he who truly possesses them desires to sell them at a dollar a peep, or any other price? He who would trade upon these things finds himself farther from his goal than when he was born.

There *are* gifts and powers. Not just such as you have created in your imagination, perhaps. Harken to one of these powers: He who has passed onward to a certain point, finds that the hearts of men lie spread before him as an open book, and from there onward the motives of men are clear. In other words, he can read the hearts of men. But not selfishly; should he but once use this knowledge selfishly, the book is closed—and he reads no more. Think you, my brothers, he would permit himself to *sell* a page out of this book? Blind indeed is he who cannot see why those who are in possession of arcane wisdom, hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that to seek them. It urgest you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering

*Excerpted from the writings of Wm. Q. Judge.

word, if you have no more (the Mystic has little else), strive to lighten the burden for some struggling soul. Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

There are no rose-gardens upon the way in which to loiter about, nor fawning slaves to fan one with golden rods of ostrich plumes. The Ineffable Light will not stream out upon you every time you may think you have turned up the wick, nor will you find yourself sailing about in an astral body, to the delight of yourself and the astonishment of the rest of the world, simply because you are making the effort to find wisdom.

By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

There are thousands of people in the United States, . . . who believe that there are certain extraordinary occult powers to be encompassed by man. Such powers as thought reading, seeing events yet to come, unveiling the motives of others, apportation of objects, and the like, are those most sought after, and nearly all desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes that, by the payment of money, the powers of nature may be invoked. Beware of the person who offers to sell spiritual science in so many lessons for a sum of money . . . courses of lessons on magic arts, spiritual science, secrets of nature, and the like are eternally improper, emanate from cupidity or undisciplined intellect, and lead to nothing.

There are, again, others who, while asserting that there is magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, Theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. It is wiser for theosophists to study the doctrine of brotherhood and its applica-

tion, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives.

Living Adepts

There are many Adepts living in the world, all of whom know each other. They have means of communication unknown to modern civilization, by using which they can transmit to and receive from each other messages at any moment and from immense distances, without using any mechanical means. We might say that there is a Society of Adepts, provided that we never attach to the word "society" the meaning ordinarily conveyed by it. It is a society which has no place of meeting, which exacts no dues, which has no constitution or by-laws other than the eternal laws of nature; there are no police or spies attached to it and no complaints are made or received in it, for the reason that any offender is punished by the operation of law entirely beyond his control—his mastery over the law being lost upon his infringing it.

Under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members. These disciples are divided into different degrees, corresponding to the various stages of development; the least developed disciples are assisted by those who are in advance of them, and the latter in a similar manner by others, until the grade of disciple is reached where direct intercourse with the Adepts is possible. At the same time, each Adept keeps a supervisory eye upon all his disciples. Through the agency of the disciples of Adepts many effects are brought about in human thought and affairs, for from the higher grades are often sent those who, without disclosing their connection with mysticism, influence individuals who are known to be main factors in events about to occur.—*W. Q. J.*

DR. JOHNSON ON DAY DREAM AND PHANTASY

THE following passages are from Chapters 42 and 43 of Johnson's *Rasselas*. Their meaning is clear, although the phraseology used is somewhat different from that of modern Theosophical writers; and the lesson they convey, while of universal application, has special bearing on the case of those who are deliberately subordinating reason to phantasy in the attempt to develop "clairvoyance" and "psychic powers."

Rasselas, more deeply affected, enquired of Imlac, whether he thought such maladies of the mind frequent, and how they were contracted.

"Disorders of intellect," answered Imlac, "happen more often than superficial observers will easily believe. Perhaps, if we speak with rigorous exactness, no human mind is in its right state. There is no man whose imagination does not sometimes predominate over his reason, who can regulate his attention wholly by his will, and whose ideas will come and go at his command. No man will be found in whose mind airy notions do not sometimes tyrannise, and force him to hope or fear beyond the limits of sober possibility. All power of fancy over reason is a degree of insanity; but while this power is such as we can control and repress, it is not visible to others, nor considered as any depravation of the mental faculties: it is not pronounced madness but when it becomes ungovernable, and apparently influences speech or action.

"To indulge the power of fiction, and send imagination out upon the wing, is often the sport of those who delight too much in silent speculation. When we are alone we are not always busy; the labour of excogitation is too violent to last long; the ardour of enquiry will sometimes give way to idleness or satiety. He who has nothing external that can divert him, must find pleasure in his own thoughts and must conceive himself what he is not, for who is pleased with what he is? . . .

"In time some particular train of ideas fixes the attention, all other intellectual gratifications are rejected, the mind, in weariness, or leisure, recurs constantly to the favourite conception, and feasts on the luscious falsehood whenever she is offended with the bitterness of truth. By degrees the reign of fancy is confirmed; she grows first imperious, and in time despotick. Then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams. . . .

"Such," says Imlac, "are the effects of visionary schemes: when we first form them we know them to be absurd, but familiarise by degrees, and in time lose sight of their folly."

ON THE LOOKOUT

A Grave Situation

Mr. C. F. Andrews is an Englishman of wide and deep knowledge of India and Indians; an ex-missionary who found there as a living fact the spiritual modulus of life which the New Testament shadows forth palely, and the Occidental mode of life not at all.

As reported in the *Manchester Guardian Weekly* for October 12, 1928, Mr. Andrews said:

> "The East is now becoming the storm centre of the world. What was happening in the West during the terrible war years is beginning to happen in the East.
>
> "If we are to meet the rising forces that are sweeping over the East in wave after wave of emotion, often bitter and often possibly irrational, but always coming right out of the heart of a suffering that we in the West can hardly understand, we shall need all the forces of sympathy, long-suffering, understanding, and love."
>
> India, he said, had become only second to China in her terrible unrest, suffering, and bitterness of heart, and in constantly growing antipathy to the domination and over-weening arrogance of the West.

"Living India"

Mr. Andrews had been urged by both Mr. Gandhi and Rabindranath Tagore to come to the west, and to tell it "that India cannot stand the strain much longer, that the bitterness is increasing, that the old trust and confidence in the Englishman has almost entirely departed, and that distrust and suspicion have come in its place not only in China but in India."

> Mr. Andrews said deliberately that he did not think any other people in the world had been so true to peace, love, gentleness, and the principle of non-violence as the mass of the Indian people had been throughout their recorded history. There were three-quarters of a million villages in India, and a million villages in China, whose inhabitants were permeated by the message of Buddha that evil cannot be overcome by evil, but only by good, and that anger cannot be overcome by violence but only by love. That was the heart of Buddha's teaching, and the people loved it.
>
> The Indian word translated as "non-violence" was the commonest word in the Indian language. It was the breath of the Indian religion. But what was the position today? In India it was being openly said that, in spite of all Gandhi had done, the

West was still too strong, that it knew only one weapon, the fist, and that India would never be respected unless it met the West with the Western weapon.

In reply to a question, Mr. Andrews said that he could give many reasons for India's bitterness, but the deepest of all was something far deeper than any political or economic question; it was a moral question, the arrogance of the white race. It was its consciousness of the superiority complex of the West that had made the inferiority complex of the East so painful.

"East and West"

And in that "superiority complex" one is more than tempted to see the good-natured contempt of the prosperous crook for the poor and hardworking honest man; it is actually the boast of the West that it never allows "sentimentality" to affect business, and that while parading the Sermon on the Mount of Sundays, it is much too wise to run the risks inherent in an attempt to *live* it on other days. Degraded, superstitious, abysmally ignorant as are the Indian masses, nevertheless "harmlessness"—that very harmlessness which Jesus taught—is the hourly basis of life for untold millions of them. It is this very fact which makes it possible to say of India, as the Masters said and as can be said of none other, that she will rise from her ashes and have her day of spiritual as well as material power in the sun once more.

And it is this renaissance which should induce England and America, from self-interest if for no other reason, to sack up their Katherine Mayos and certain Sunday-supplement writers and cast them down a steep place into the sea.

Communism and the Church

The Young Communist International presents an opinion of the Christian Church which deserves attention, regardless of one's feeling about Communism, for the reason that it happens to be mainly true. (*Literary Digest,* Oct. 6, 1928).

All present religions and religious organizations are organs of bourgeois reaction, and serve for the protection of exploitation. The bourgeoisie itself in no way allows itself to be directed, in its business affairs, by the morality, humility, and meekness preached by the Gospels. But it urges this morality on the masses.

The masses of the people must know how the religious organizations have worked in the epoch of imperialist wars, how effective they have been in the name of religion and holy morality for the interests of the capitalists.

The imperialist war was a war for interests foreign to those of the toiling masses, it was for the interests of the capitalists.

This made it necessary for the classes interested in the war to conceal the real aims of the war. Political and religious agitation was one of the means used for this purpose. This agitation gave the ruling classes the opportunity of obscuring the minds of the masses, and prevented their realization that the war was being conducted for interests foreign to their own. The religious factor played a big role in all past wars, and particularly in the imperialist war. In the conquest policy of Russian absolutism in the nineteenth century, the slogan was very often issued: 'Fight to free the sepulcher of the Lord!' In the imperialist war, the following slogans were issued: 'For God, Kaiser, and Fatherland!' 'God be with us!' 'For Culture, Civilization, and Morality!' and these slogans likewise were a means of veiling the real character of the war.

Community of religion, nevertheless, never prevented Christians from warring on Christians. During the imperialist war the religious organizations carried on a tremendous agitational and propaganda activity, both in the hinterland and at the front. This included prayers for victory over the enemy, blessing of weapons of destruction, offering of church and monastery property for war purposes, manufacture of miracles (the Mother of God in the clouds calling for struggle, crosses in the sky, etc.), tales about the persecution of the devout by the enemy, of the profanation of churches, etc., agitation for war loans, work among the youth of military age, agitation for war in the religious press.

The Religious Alibi

Mr. Walter W. Van Kirk, of the Federal Council of Churches, while admitting a basis of fact in the criticism, says that "obviously much of the calumny directed by the Soviet Youth against religion and the organizations of religion is based on misinformation."

Many of the assertions made are simply not true. No recognition is given to the pacifist witness of the Quakers. These young Communist critics of the Church were evidently unaware that a Conference of Pacifist Ministers was then being held in Amsterdam. There is not the slightest indication in the paragraphs quoted that these particular Russian young people are familiar with the 'No More War' movement that is just now developing such marvelous momentum within the churches of Christ throughout the world. They had not heard, it would seem, that the churches of the United States had protested and not without success, against the big-Navy bill recently presented in Congress by the Secretary of the Navy, and that in England, too, and on the Continent strong and influential anti-war movements were being sponsored by the Church.

It is strange how suddenly these despised Quakers become respectable and important when they are suddenly found useful as

shields! How well we recall the lowliness of their estate during war days—especially in the eyes of the Church Militant, to many of whose minions they appeared little less than traitors! And if the "No More War Movement" which was so active in October, 1928, is still vigorous in April, 1929, it speaketh with a "still, small voice" indeed, not one which was ever heard above the tattoo of machine guns in Nicaragua. *And* the "big-Navy bill" has been successfully passed and is *in actu!*

THE PERCEPTION OF REALITY

> As a result of the new conception, says Einstein's most prominent disciple, we must revise our conception of the electron. The electron has no reality; it is simply a name for a disembodied force. . . .
>
> But there is even more to it. What applies to the electron, it is said, applies also to everything in the universe. Sun, stars, moon, the earth—everything is unreal. These things only seem to be. They are shadows, non-existent and without genuine substance. The solid ground under our feet, the blazing sun in the sky overhead, are equally vague and hazy. The entire universe is something between a shadow-shape and a dream.
>
> —All of this, it is said, is implied in Einstein's new theory. . . .
>
> Poetry and logic, carried to their highest points, meet. The seer and the scientist see the same vision.
>
> And what is that vision, again? Simply this: that the one reality, in a world of moving shadows, is the internal one. Only the soul stands sure. All the rest is merely the stage setting for its earthly incarnation. You, yourself, are more enduring and immortal than sun, stars or earth. They dissolve and vanish without trace. Reality lies within your heart.
>
> This was Shakespeare's vision. Apparently Einstein, following science instead of poetry, reaches the same conclusion. (*Los Angeles Record,* April 10, 1929).

Remarkable enough in truth to find this anywhere outside the covers of a Theosophical book, more remarkable still to form part of an editorial of a newspaper for the people.

BLIND OPPONENTS OF THE BLIND

In *The Forum Magazine,* Dr. Harry Elmer Barnes, Professor of Sociology at Smith College, has been having a debate with Canon William Sheafe Chase, an Episcopal minister. The debate is interesting to Theosophists for two reasons: the revelation of the great change in human affairs, which has made it possible for an atheist and materialist of the most thorough-going kidney to hold a chair in a woman's college; and for its revelation of the fact

that one sort of ignorance, bias, and sectarianism, is no better than another sort, even though one may parade in the borrowed robes of science.

Dr. Barnes believes that "religion is probably essential in any complete scheme of social idealism," and his plea is for a "dynamic secular religion"; his opinion of all existing religions, which are based upon the super-physical, being thus expressed:

> The secular scientist looks upon the great volume of religious fears and superstitions and sees that they have not the slightest scientific validity; nevertheless, they continue to terrorize millions. He notes the great wealth accumulated by those ecclesiastical organizations devoted to exploiting superstitions and imaginary fears, and must reflect upon what might be done with such resources of money and potential intelligence in advancing the secular welfare of mankind—indeed, in promoting a sane, secular religion. He considers the unhealthy and unhappy mental states which afflict millions in America today because of false theories of life and conduct which were inculcated in earlier ages when man was concerned solely with salvation, and when he had no scientific means of understanding what constitutes a healthy and happy life here on earth. (*Literary Digest,* April 20, 1929.)

Materialism vs. Materialism

If Dr. Barnes shows a muddiness of understanding—let us say rather, a complete opacity—in regard to the moving springs of human nature, Dr. Chase shows most clearly the fundamental and almost incomprehensible way in which the theological mind is self-limited.

> To attempt to make a religion out of science is to confuse their separate purposes, and to be unjust to both. For, if science is to become a religion, science must have something to worship; and those things would be truth, justice, purity and morality. But, in order to worship them, there must be some Personality behind them; and why is science called upon to frame a new conception of God, when these ideal attributes are already present in the God Whom the Christian religion reveals?

Dr. Barnes' "secular religion"—the only sort of "secular religion" humanly possible—we have with us to-day in the modern madness of lust, greed, and headlong selfishness. The best possible to be accomplished by "secular" ethics even among the highest minded men would be a cold, cautious, canny, balancing of selfish interests, in order to secure the maximum of comfort for all concerned, which in effect, is practically the working religion of the

more intelligent minds among us in contradistinction to the pure animalism of the others.

As to Dr. Chase; in the first place, neither the Christian religion or any other, reveals a God of any sort. They reveal merely *ideas* about gods of various sorts, and why in the name of all philosophy, must there be a "personality" behind truth, justice, purity, and morality, when the whole meaning of them rises only from the impersonal fact that all lives are equally part and parcel of the One Life? When will the conception of an impersonal, all-inclusive, living universe, in whose innate nature lies embedded the bases of all the virtues, dawn upon the tight-bound little minds of the theologians?

THE INSIDE OF THE CUP

In the *Literary Digest,* April 20, 1929, we notice some curious figures in regard to the changing nature of church expenditure. It is in general shown that almost without exception, church expenditures for local work are growing at the expense of expenditures for missions.

> The average of all the reporting denominations for denominational benevolences was $4.52, while the average for all purposes was $23.30, indicating that the reporting denominations averaged giving more than $4.50 to local congregational expenses to every dollar for missions and benevolences. Members of the Council, made up of the heads of the Stewardship Departments of the twenty-five denominations listed, are asking why this is, says Frank E. Burkhalter, publicity director of the Council. The figures vouchsafe no answer, but it is an interesting question for churchmen.

It is indeed an interesting question. We venture the opinion that with the gradual subconscious permeation of the national mind by a better understanding and appreciation of the faiths, the characters, and the social traits of other peoples—for which Theosophy is responsible beyond the conception and imagination even of its friends—the people are coming to feel that the "heathen" and "lost soul" ideas are getting a bit out of date.

A TERRIBLE PICTURE

Possibly the change of heart may be also due to such revelations as those given by Bascom Johnson, Director of Investigations of the American Social Hygiene Association in *The Reformed Church Messenger.*

> It shows that women and girls, adults and minors, are being taken from Europe to Central and South America and to Northern Africa into a bondage worse than death. Every sort of trickery and bribery is employed in this nefarious business. Inadequate laws, a low state of public opinion, the licensing of prostitution, as well as economic depression, poverty, low wages, and depraved homes, are factors entering into the problem. There is one nation at least which even allows girls as young as fourteen to be registered for immoral purposes and admitted to licensed houses. The investigators agree that the profit motive is at the bottom of the business. Human vultures, male and female, fatten on the horrible traffic. The ancient greed for gain is very modern. The drink traffic is closely allied to this trade in women and children, as it is allied to all other evil things. It is eminently worth while to note that this trained body of experts has so closely linked the drink traffic with this abomination, and also that it has made the unqualified finding that the existence of licensed houses, instead of maintaining public order and preventing the spread of the black plague of social disease, "is undoubtedly an incentive to this traffic in women and children, both national and international." But how is God going to forgive us for so long permitting so dreadful an iniquity to flourish and to consume in the fires of Moloch so many thousands of His children?" (*Literary Digest,* April 20, 1929).

"God"—Karma rather—has never forgiven us for it, nor will forgive us for it any more than it will overlook the manner in which we smack our self-righteous lips over the black spots in civilizations little worse than our own in any respect, and much better than ourselves in many respects, such as are dished up to us by such books as Katherine Mayo's *Mother India.*

"Saved" Once More

Another Disarmament conference has occurred, devoted as usual principally to explanations of why disarmament is not possible. According to custom also the Russian representative endeavored to toss a monkey-wrench into the smoothly moving gears of international hypocrisy by proposing the novel idea that quite a good way to disarm would be actually to disarm, and a considerable amount of suavely determined diplomatic manoeuvering was found necessary to sidetrack this insane proposal without an exposure of the complete insincerity of the proceedings. (See Press of April 18, 1929). President Loudon, of the Commission, endeavored three times to put the project to a vote, being prevented first by Turkey, second by Germany, and lastly by the Russian delegate himself,

Maxin Litvinoff, who, it is said, "thus side-stepped an inevitably disastrous negative vote."

Mr. Gibson, the American delegate, and Lord Cushendun, the British, maintained a smiling silence; Japan, France and Chile openly opposed the project; but the representatives of wise nations appear to have recognized that the situation would take care of itself quite well without any injudicious interference on their part. Says a newspaper correspondent:

> The general impression tonight is that the soviet scheme for immediate partial disarmament has been given what one oriental delegate terms "an honorable funeral, with some floral tribute."

"LAID TO REST"

And the headline says: "Armament plan laid to rest." The disillusioned world has long ceased to take any stock in disarmament projects, which are merely devices for pacifying the impatience of a people weary of war and preparations for war. In the light of Theosophy, which recognizes human nature for what it is, they never could be other than what they are. Peace will not come in that way. It will come only when the Theosophical principle of universal brotherhood shall have so penetrated the minds and hearts of the people, that a large and substantial proportion of them will be prepared to make actual sacrifices, regardless of consequences to themselves in its behalf. Meantime, in the normal course of European events, a major war is to be expected every forty to sixty years, and so would not be likely again within the days of the present generation; but we are in a peculiar period, and one badly out of tune with normal cycles. The times are hair-triggered, and ripe for almost anything imaginable, and wise ones will pin faith on nothing which may be expected to happen or not to happen.